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II

T H E  
Sufferers-Catechism,  
Wherein are many Necessary and Seasonable  
QUESTIONS  
A N D  
Cases of Conscience  
R E S O L V E D.

Many Encouragements Administred to Sufferers ; And

Most of all the Scriptures ( especially in the New Testament ) concerning Persecutions and Afflictions, pertinently cited ; And

The Substance of divers Histories, concerning the Suffering Saints in former Ages, briefly hinted ; And

In true Love intended and Communicated to all, especially the Suffering People of God.

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Heb. 10. 37. *For yet a little while, and he that shall come, will come, and will not tarry.*

Rev. 2. 10. *Be thou faithful unto the Death, and I will give thee a Crown of Life.*

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Printed in the Year, 1664.

W

THE

# Sufferers-Catechism

Which are many Wholly and Separable

## QUESTIONS

### Cases of Conscience

REV. D.

Many Disadvantages Administered to State

For of the Sufferers, especially in the New To  
(State) come some Relations and Afflictions

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# The Sufferers Catechism.

Question 1.

**W**hat should the Disciples and Servants of Christ look for in, and from this present evil World?

*Answer.* Many tribulations and persecutions, *Joh.* 16. 33. *Mat.* 10. 30. *Acts* 14. 22. 2 *Cor.* 4. 8. 2 *Tim.* 3. 11. *Heb.* 10. 31, 32. 1 *Pet.* 5. 9.

Quest. 2. When are the Servants of Christ persecuted in this world?

*Answer.* 1. When false accusations, scoffings, and hard speeches are uttered against them, *Psal.* 52. 4. and 102. 8. *Nehem.* 6. 6, 7. *Prov.* 26. 28. *Jer.* 12. 6. and 18. 18. and 20. 7, 10. *Mat.* 5. 11. *Luke* 23. 2, 5. *Acts* 4. 17, 29. *Gal.* 4. 29. *Rom.* 3. 8. 1 *Pet.* 3. 16. *Jude* 15.

2. When their words are perverted and wrested, *Psal.* 56. 5. *Isa.* 29. 21. *Jer.* 23. 36.

3. When false witnesses testify untruths against them, *Psal.* 27. 12. & 35. 11. 1 *Kings* 21. 13. *Mat.* 26. 59, 60. & 27. 12, 13. *Acts* 6. 13.

4. When their goods are spoiled, and taken wrongfully from them, *Ezek.* 38. 12, 13, 14. *Luke* 6. 30. *Heb.* 10. 34.

5. When they are threatned, vexed, terrified, or hindered in their Christian Meetings, Duties and Services, *Acts.* 12. 2. & 17. 56. 1 *Cor.* 15. 32. *Phil.* 1. 28. 2 *Thes.* 1. 4, 6, 7.

6. When heavy burthens and oppressions are laid upon them, such as they are not able to bear, *Exod.* 3. 5. with *Acts* 7. 34. 2 *Chron.* 16. 10. *Psal.* 17. 9. *Isa.* 49. 22. *Jer.* 30. 20.

7. When the traditions and ordinances of Men, contrary to the Commands of God, are imposed upon them, *Mat.* 23. 4. *Luk.* 11. 46. *Gal.* 1. 7. & 5. 1. & 6. 12.

8. When they are imprisoned, banished, beaten (or any way personally wronged, or hurt in their bodies) or put to death for doing the Duties God commands them to do, or not doing what God forbids them, 2 *Chron.* 16. 10. *Jer.* 37. 15, 16. *Dan.* 3. 10, 12, 20. & 6. 11, 13, 16. *Mat.* 14. 3. *Acts* 5. 18. & 12. 4. 2 *Cor.* 11. 23, 24, 25. *Heb.* 11. 36, 37. *Rev.* 12. 10. & 12. 13.

B

• Quest.

Quest. 3. *Why are the Disciples and Servants of Christ persecuted?*

Ans. 1. Because of the enmity and hatred that is between their persecutors and them, *Gen. 3. 15. Psal. 55. 12. Mat. 10. 22. Luke 21. 17.*

2. Because they are of quite contrary natures, as Wolves and Sheep, Darknes, and Light, *Isa. 11. 6. Mat. 10. 13. 2 Cor. 6. 14.*

3. Because the Persecuted, and the Persecutors, are Children of different Fathers, for the one are the Children of God, *Joh. 1. 12. Rom. 8. 16. Gal. 3. 26. 1 John 3. 1.* The other the Children of the Devil, *Joh. 8. 44. Mat. 13. 38. 1 John 3. 10.*

4. Because they are Souldiers of (and fight under) two contrary Captains, Christ, and Antichrist, *2 Tim. 2. 3. Rev. 12. 7. and 13. 7, 8. and 17. 12, 13, 14.*

5. Because the works of the one are good, the other bad ( and that is a main ground of the sufferings of the godly, as it is set down in the Scriptures) *Gen. 4. 4. with 1 Joh. 3. 12. Psal. 38. 20. Isa. 59. 15. 1 Pet. 4. 4.*

6. Because the Persecutors do not know God, nor Jesus Christ; *Joh. 16. 3. Acts 3. 17. 1 Cor. 2. 8. 1 Tim. 1. 13. See Psal. 14. 4. and 53. 4.*

7. Because their Persecutors are unbelieving and unreasonable men, *Rom. 15. 31. 2 Thes. 3. 2.* For if they did believe the Scriptures, they could not but see that Persecution is part of the way to Heaven, which the Prophets and Christ went through, and which Christ taught all his Disciples to walk in, *Mat. 5. 10, 11, 12. & 10. 25, 38, 39.* and if they were not unreasonable, they would do to others, as they would have others do to them, as the Law, the Prophets, and Christ taught, *Mat. 7. 12.*

8. Because the Servants of Christ witness against those wickednesses that their enemies are guilty of, *1 Kings 22. 8. Joh. 7. 7. Acts 19. 24, 25, 26, 27.*

9. Because of (or through) the ignorant Zeal of the Persecutors, who think they glorifie or serve God thereby, *Isa. 66. 5. Joh. 16. 2, 3. Acts 26. 9.*

10. Yea sometimes without any cause or colour thereof, they recompence evil for good to the Godly, *Psal. 7. 4. & 35. 7, 19. and 69. 4. & 109. 4. Joh. 5. 17.*

Quest. 4. *But may not some of God's People suffer justly, and not innocently?*

Ans.

*Ans.* Yes, sure it is possible they may ; as the cautions given them therein do imply, *1 Per.* 3. 14, 17. & 4. 15.

*Quest.* 5. *How may God's People suffer justly, and not innocently ?*

*Ans.* By provoking God through their sins to give them to be persecuted by their enemies, *Psal.* 78. 56. to 62. and 34. 11, 12, 13. *Ezek.* 14. 22, 23.

2. By some faults and miscarriages of theirs towards men, as by evil-speaking, or busying themselves in other mens matters, *1 Per.* 2. 20. & 3. 17. & 4. 15.

3. Or by following the advice of some good men, to do things they should not ; as *Paul* did the advice of the Brethren at *Jerusalem*, *Acts* 21. 18, to 30. and as the young Prophet followed the advice of the old Prophet to his death, *1 Kings* 13. 13, &c.

*Quest.* 6. *Are all the People of God to expect persecution in this World ?*

*Ans.* Yea, all that live godly in Christ Jesus, must expect to be persecuted, or to be companions with them that are persecuted, *2 Tim.* 3. 12. *2 Cor.* 1. 7. *Heb.* 10. 33.

*Quest.* 7. *Why are all the godly to expect sufferings and persecutions ?*

*Ans.* 1. Because they are appointed, and called thereunto, *1 Thes.* 3. 4. *1 Cor.* 4. 9. *Mat.* 10. 35. *1 Per.* 3. 9. & 5. 10.

2. Because it is a sign of their Sonship and Saintship, *Prov.* 3. 12. *Amos* 3. 2. *Heb.* 12. 8.

3. Because Christ hath fore-told they should suffer and be persecuted, *Mat.* 10. 17, 18. *Joh.* 15. 20, 21. & 13. 26. with 21. 18, 19. & 16. 33.

4. Because they are therein (as well as other wayes) to imitate their head, Christ, and so to fill up what is behind of his sufferings, *Joh* 5. 16. *Col.* 1. 24. but not in way of satisfaction for sin, as he did.

5. Because their Brethren in all ages have been sufferers, *Mat.* 5. 12. *Acts* 7. 52. *Gal.* 4. 29.

6. Because it is one of the wayes that God hath appointed to do them good by ; it is food to feed them ; a school to teach them ; water to cleanse them ; fire to purifie them ; a hedge, and a wall, to keep them from their sins ; and a means to help them to be partakers of his holiness, *Micah* 7. 14. *Psal.* 119. 67, 71. *Isa.* 43. 2. *Zech.* 13. 9. *Hos.* 2. 6. *Joh* 10. 12. *Heb.* 12. 10.

7. Because it is one of the things that doth accompany salvation, *Rom.* 8. 17. *2 Tim.* 2. 12.



**Quest. 8.** *What manner of persons, saith the Scripture, were those that did persecute the godly in former ages?*

**Ans.** They were prophane, wicked, and scandalous persons, that did not believe; or those that had the form of godliness, without the power of it, *Psal. 10. 2. 169. 2, 16. 1 Thes. 2. 15. and 2 Thes. 3. 2.*

**Quest.** *What sorts of wicked men were they that did persecute?*

**Ans.** All sorts.

1. The great Monarchs, and Emperors of the earth, as *Nimrod, Nebuchadnezzar, Darius, Antiochus, Nero*, and the other Emperors that followed: So Kings, as *Pharaoh, Saul, Jeroboam, Ahab, Herod*, &c. as *David* said, *Princes persecuted me without a cause, Psal. 119. 161.*

2. The high Priests, inferior Priests, and false Prophets, *Mat. 26. 57. John 18. 24. Acts 23. 2. Jer. 26. 8.*

3. The Presidents, Rulers, Judges, Courtiers, and Lawyers, *Jer. 38. 4. Psal. 22. 10. Dan. 6. 6, 11. Esth. 3. 6. 1 Sam. 22. 9, 18. Luke 11. 45, 46. Acts 24. 2.*

4. The Men of War, Captains and Souldiers, *Luke 23. 15. Mat. 27. 27. Acts 12. 6.*

5. The whole multitude of ungodly people, *Mat. 15. 8, 11. Acts 21. 36.*

6. The little Children did persecute *Job*, and *Elisha*, *Job 19. 18. 2 Kings 2. 23.*

**Quest. 10.** *But were not those that did persecute, altogether strangers to such as they persecuted?*

**Ans.** No. But many of them were their familiars, *Psal. 41. 9. Jer. 20. 10. their Mothers Children, Psal. 69. 8. Cant. 1. 6 John 3. 12.* and as our Saviour said, *The Brother shall deliver up the Brother to death, and the Father the Child, and the Children shall rise up against their Parents, and cause them to be put to death; and ye shall be betrayed both by Parents and Brethren, and Kinsfolks and Friends, and some of you shall they cause to be put to death, Mat. 10. 21. Luke 21. 16.* Many such instances we have in the Ten first Persecutions.

**Quest. 11.** *But were there none but prophane and irreligious persons that did persecute?*

**Ans.**



*Answ.* Yes, those that had a form of Godliness, without the power, as the Pharisees; particularly, *Paul* before his conversion; and the devout women that persecuted *Paul*, *Luke* 11.40. *Acts* 9. 2. and 14.50.

*Quest.* 12. *Who besides were persecutors?*

*Answ.* False Brethren, and Members of Churches, being self-seekers, hypocrites, and backsliders, *Psal.* 35. 16. *Gal.* 2.4. *Mat.* 26.20.

*Quest.* 13. *But do the Scriptures shew any instances of any who were Godly that did persecute?*

*Answ.* Yes sure, *Asa*, who is said to be of a perfect heart, did put the Prophet (or Seer) in prison: and *Job's* friends, who doubtless were good men, did persecute him: and the rest of the Disciples did little less to *John* and *James*: and we may suppose that some of *Joseph's* Brethren, that first persecuted, and then sold him, were godly men: *Jehosaphat* also was guilty of *Ahabs* sin, in imprisoning *Micaiah*, in as much as he did not then intercede for him, *2 Chron.* 26. 10. *Job* 19. 22. *Mat.* 20. 24. *Gen.* 37. 4, 5, 8, 10, 19, 28. *1 Kings* 22. 27. O that we were without instances of that kind, in our dayes, and amongst our selves!

*Quest.* 14. *How comes it to pass that the Godly persecute one another?*

*Answ.* By reason of their own corruptions, and the temptations of Satan, the mis-apprehensions of one another (as *Job's* Friends had of him, in thinking him to be an Hypocrite, or wicked man) and by reason of Backbiters, and Make-bates, who sow divisions among Brethren, and so stirring up their passions and corruptions, one against another, which gendereth unto, and endeth in persecution, *Job* 6. 4, 6, 7. *Prov.* 6. 19. and 18. 8.

*Quest.* 15. *Is it the revealed will of God the Father, and of Christ, that any should be persecuted or destroyed, for Religion or Conscience sake?*

*Answ.* No surely. See *Job* 19. 22, 28. *Psal.* 69. 25. and 109. 16. *Mat.* 7. 12. *Acts* 7. 52.

*Quest.* 16. *How doth that further appear?*

*Answ.* 1. Because it is contrary to the nature and behaviour of God and Christ, who are gracious, merciful, patient, and long-suffering to the worst of men, much more to the Righteous, *Job* 33.

24, 25.

24, 25. *Jonah* 4.2. *Mat.* 5.45. *Luke* 6.35, 36. *Rom.* 2.4. 1 *Tim.* 2.4.

2. Because it is contrary to the end of Christs coming into the world, who came to save mens lives, and not to destroy them, *Luke* 9.56. 1 *Tim.* 1.13.

3. Because persecution for Religion is a sin, therefore it is contrary, and not according to the revealed will of God; See *Mat.* 5.12. *Luke* 11.9. 1 *Cor.* 15.49. *Gal.* 1.12. 1 *Tim.* 1.13.

4. Because that persecuting the Saints and Servants of God, and of Christ, for Religion, is to persecute God and Christ himself, 2 *Kings* 19.6. *Psal.* 83.5. & 21.11. *Isa.* 37.28. *Ezek.* 35.13. *Zech.* 2.8. *Acts* 9.5. 1 *Cor.* 8.12. 2 *Cor.* 1.5. *Col.* 1.24.

5. Because Christ hath commanded, that the Tares should grow together in the field (or world) with the Wheat, until the Harvest, *Mat.* 13.30.

6. Because it is contrary to the Law of nature to do to others what we would not have them do to us, *Mat.* 7.12. *Luke* 6.35.

7. Because it doth arrogate a judicial power over the Consciences of men, which is peculiar to Christ alone, and in that sense Saints are the subjects of Christ only, *Isa.* 33.22. *Rom.* 14.9. *James* 4.12.

8. Because it is a destructive principle to humane society; for by the same Rule one power or authority may persecute those that will not conform to their Laws; another of contrary judgement may as well persecute them; as *Indians the Turks, and They Christians*; and so among *Christians, Papists Protestants, and Protestants Papists*.

9. Because it is a breach of the Law of Love, which commands men to love their Neighbours as themselves, *Levit.* 19.18. *Mat.* 12.39. *Rom.* 13.9.

10. Because it is the Lord alone that must perswade men to be of the true Religion (if they be in an error) and satisfie doubtful consciences, *Gen.* 9.25. *Psal.* 25.8, 9. *Isa.* 29.24. & 30.25. *John* 6.44. & 10.16. 1 *Cor.* 4.7. *Phil.* 3.15.

11. Because every man is to give an account to God for himself, and for his own actions, and not for anothers, *Rom.* 14.12. 2 *Cor.* 5.10.

12. Because to persecute, is to beat their fellow-servants, which Christ doth utterly disallow of, *Mat.* 24.49.

13. Because

13. Because it is the will of Christ, that the Rulers of this world shall be subject to him, and his Kingdome, in spiritual things; and that his people should be obedient to them in all lawful civil things, *Psal.* 2. 10, 11, 12. and 148. 11. and 149. 8. *Rom.* 13. 3.

14. Because it is a mark of *Antichrist*, and the *Whore*, to persecute; and one of the sins for which they are to be destroyed, *Rev.* 13. 15, 16. and 18. 6, 24.

15. If it be lawful by God's Word to punish for matters of Religion and Conscience, then it is necessary to shew out of the same word, what sorts of erroneous persons are to be punished, and if they do that, and begin with the right persons ( which are Idolaters and false Worshipers ) then their hands may be first against themselves, and their own friends, and so have enough to do at home.

Quest. 17. *But have not civil Magistrates power to make Laws, ( either differing from, or contrary to the Laws of God ) to bind mens Consciences ?*

Ans. By no means.

1. Because that would argue, that Christ the great Law-giver, had not provided and left sufficient Laws for his Church, and that the Scriptures are imperfect therein, which is clear to the contrary, *Isa.* 42. 4. *Ezek.* 43. 11, 12. *Heb.* 7. 6. *2 Tim.* 3. 16.

2. Because God hath under the penalty of a dreadful curse, forbidden men to add to his Word, *Deut.* 4. 2. & 12. 32. *Prov.* 30. 6. *Rev.* 22. 19.

3. Because that was condemned by the Lord formerly in Rulers, *2 Chron.* 21. 11. *1 Kings* 16. 26. compared with *Mic.* 6. 16.

4. Because that tends to make the greatest rents in the Church of God, for one commands one thing in one Nation, and another, a contrary thing, in another Nation. As at this day in most generations is evident; some making Laws against all that profess Christianity, and Christians ( by name only ) making Laws one against another, as Papists against Protestants, &c.

5. Because God requires of Magistrates, as well as others, to walk according to those Laws he hath given them, *Deut.* 17. 15, 19, 20. *2 Kings* 11. 12. *Nehem.* 9. 34. *Psal.* 2. 10.

6. Because this binds them to be conformable to the wills of such



such Rulers, whether good or bad, and not to the will of God, *Dent.* 6. 13, 17, 18.

7. Because this is to imitate *Antichrist*, who makes Laws to bind the Consciences of men, *Dan.* 7. 25. *Rev.* 13. 15, 16. See Answer 14. to the 16th Question.

8. Because the Rules of a Christians obedience, will be uncertain; for the Magistrate's Laws may dye with him, and he that succeeds him make contrary Laws; as we find, what some of the good Kings of *Judah* set up according to Gods Word, their wicked Sons pull'd down, and commanded the contrary, compelling the people thereto, *2 Chron.* 21. 5, 11, 12, 15, and 34. 35. and 36. 5. *2 Kings* 21. 2.

9. Because if the civil Magistrate makes, and imposes any unrighteous Law, he makes the people sin by a Law, which is an aggravation of their sin, *2 Chron.* 33. 9. *Psal.* 94. 20. *Isa.* 10. 1.

10. Because if the Magistrate hath power to make Laws contrary to Gods Laws, then it is lawful for the people to obey those Laws; But it is not lawful for them to obey such Laws; therefore it is not lawful for him to make them.

Quest. 18. *Is it a sin in Christians not to obey Rulers when they command things that are contrary to Gods Word?*

Ans. It is not certainly.

Quest. 19. *How prove you that?*

Ans. 1. Because God hath absolutely forbidden Christians to obey any men in that case, *1 Cor.* 7. 23. *Gal.* 5. 1. *Col.* 2. 20. *Tit.* 1. 14.

2. Because many Saints of God in former ages (by Gods approbation) did not do it; as *Mordecai*, the three young men, *Daniel*, the Apostles and others, as you may clearly see, *Esther* 3. 2, 3, 4, 5. *Dan.* 3. 5, 12, 18 and 6. 6. to 12. *Acts* 4. 18, 19, 29. Nay, some did actually resist such commands; as *Elijah* the command of *Ahaziah*, *2 Kings* 1. 9. *Elisha*, *Forams*, *2 Kings* 6. 31. The Army of *Saul*, his command, *1 Sam.* 14. 45. So did the *Waldenses*, *Albigenses*, *Bohemians*, &c.

3. Because they that did obey the commands of men contrary to Gods command (though they were compelled thereto, yet) sinned against the Lord, which they had not done, if it had been lawful for them to obey mens commands, contrary to his commands, *1 Kings* 12. 28, 29, 30. & 14. 16, & 16. 13, 19. & *2 Kings* 17. 21, 22. *2 Chron.* 21. 11, 12, 13:

4. Because



4. Because Rulers cease to be Rulers in that particular, when they command things directly contrary to God's Word ( though they continue still Rulers in other things.) As that learned Bishop *Andrews*, in his Catechistical Doctrine upon the fifth Commandment ( shewing the duties of Superiors ) hath these words, on *1 Sam.* 15. 26. spoken by *Samuel* to *Saul*, " Thou hast rejected the Word of the Lord. When a Magistrate casteth aside the Word of God, if it be clear and evident, that his commandment is contrary to his Commission, he ceaseth in that particular command to be our Superiour, because his Commission extends not to command against God; and therefore though in other things he must be obeyed still, and his Commission continues in force for other matters, yet in that wherein he acts without or against his Commission, he must not be obeyed.

5. Because then the Martyrs, that suffered in all Ages, and Nations, suffered as guilty persons, and all their sufferings were vain, and they unwise; for they need not to have suffered, if they had obeyed their Rulers commands.

Quest. 20. *For what did the People of God suffer in former Ages?*

Ans. In general, For witnessing a good Profession by word and deed, for the true God, Jesus Christ, and his Truths; and against Idolatry, Superstition, Traditions, and Wickednesses of men, that were set up, and committed in the several Ages, and Countries, where these Witnesses of God, and Christ, lived and suffered in.

Quest. 21. *For what did they suffer in particular?*

Ans. 1. For walking (and serving God) better than others, *Gen.* 4. 4, 5, 6, 7. with *1 John* 3. 12. *Mat.* 23. 35, 37. *Acts* 7. 52. *1 Tim.* 6. 17. See the first Answer to the third Question.

2. For reproving the sins of Rulers; as *Zechariah*, the Son of *Jehoiada* the Priest, *Joash*, *2 Chron.* 24. 22. *John* the Baptist, *Herod*, *Mat.* 14. 3, 4. and *Stephen*, the Council, *Acts* 7. 51.

3. For preaching Jesus Christ: So were all the Apostles, and most, or all of the seventy Disciples, and many more of the Ministers of Christ in several Ages; as we read in Histories.

4. For professing and only calling upon the Name of Jesus Christ, *Acts* 9. 21. & 22. 4, 5. So were many thousands in the

ten first persecutions, only for being Christians, and confessing themselves so to be.

5. For disobeying the unlawful commands of Rulers, as the three young Men, *Daniel*, *Mordecai*, and many more, *Dan.* 3. and *Chap.* 6. *Esth.* 3. as is shewed before in the 2d Answer to the 19th Question.

6. For being of the Linage of *David*, or related, according to the flesh, to Christ; as *Herod* did kill the Babes of *Bethlem* (hoping to kill Christ the King of the *Jews*) *Mat.* 2. And so *Domitian* the Emperor put forth a Decree to search for all of the Linage of *David*, and to slay them.

7. For refusing to sacrifice to Heathen Idols, as those called *Jupiter*, *Apollos*, *Neptune*, *Hercules*, &c.

8. For affirming that those and such Idols, were not true Gods, but false.

9. Because they would not blaspheme and deny Christ.

10. For breaking down and overthrowing Idols, and Idolatrous Temples.

11. For confessing the Trinity. This Persecution was from the *Arrians*.

12. For reproving the cruelty of the Tormenters, and shewing any pity or charity to the Tormented.

13. For mentioning *Pharoah*, *Nebuchadnezar*, *Herod*, &c. in their Sermons, Ministers were accused to mean the King, and thereupon were banished, or killed.

14. For not swearing for the fortune of *Cesar*, or by their heathenish and Idol-gods.

15. For not worshiping the Image of the Emperor *Domitian*.

16. For expressing faithfulness to good Rulers; as the *Christians* did to *Constantine* the great; the *Bohemians* to *Frederick*; for which also *Saul*, commanded *Doeg* to kill 85 of the Lords *Priests*, and their families, *1 Sam.* 22. 18, 19.

17. For denying the real presence of the body of Christ at the Sacrament, or not holding Transubstantiation; that is, That the bread, after the Priest hath consecrated it, is not the real body of Christ. This was the point upon which most of Martyrs suffered in *Queen Maryes* dayes.

18. For not going to hear *Mass* (which was commanded by the

the Emperor, and some of the *Kings of France*, the *Duke of Savoy*, and others) upon pain of death.

19. For testifying that the *Pope was Antichrist*, as some went to *Rome* to do ; as we read, that an *English man* and a *Portugal* did.

20. For saying, that the *Mass* was a plain denial of the death of Christ.

21. For throwing down their *Host*, or *Breaden-god*, as we reade of two *English men* that did, one in the year, 1582. and the other in *Rome*, 1592. as divers stories relate.

22. Because they would not live after the manner of the Church of *Rome*, as to offer for the dead, buy pardons, &c. So did divers in *Scotland*, and other places.

23. For refusing to pray to the *Virgin Mary*.

24. For selling Bibles, and other godly and Orthodox Books.

25. For witnessing against the *Bishops*, the *National Church* of *England*, and Ceremonies ; as *Greenwood*, *Barrow*, *Penry* ; and others in *Queen Elizabeths* dayes.

26. For refusing at the Command of the King and Parliament of *France*, to deliver up their godly Ministers and School-masters ; as the *Angroniens* did, as we reade in the History of the *Waldenses*.

27. For hearing Sermons ; as many suffered under the tenth Persecution, and in several ages since, more or less. So for singing Psalmes, and reading good Books.

Quest. 22. *These were weighty matters, and worthy the suffering for ; but do you read that any of them suffered for little or small matters ?*

Ans<sup>r</sup>. We do not reade in any History, divine or humane, that any of the Martyrs did thus distinguish between great and small grounds of sufferings ; but whether they were lawful or unlawful according to God's Word. And withal we reade, that many did suffer for such things, which doubtless, many in these dayes would account but small ; as for not obeying those Popish commands, of forbidding to eat flesh in *Lent*, or working upon *Holy-dayes*, &c. (as they call them) which many of the *Waldenses* and old *Puritans* would not obey. More particularly ;

1. Those that suffered for not eating swines flesh (which though it was forbidden under the Law, yet thousands of the Jews in those dayes, swallowed greater evils) as we reade in the *Maccabees*, of a



woman and her seven sons, that suffered as fore torments ( to my thinking ) and with as much courage and patience, as any Martyrs we read of, in any History whatsoever.

2. Others because they would not communicate with wicked *Hereticks*, the *Arrians*, who denied the Trinity and Divinity of Christ.

3. For not using Popish Ceremonies in the Service of God, which were commanded by the Rulers : Thus did many of the *Waldenses*, and *Nonconformity* in this and other *Nations*.

4. For keeping private Meetings or *Conventicles* ( which is a piece of the Devils old coyn ) and not leaving them when they were forbidden ; nay, the more they were forbidden, the more they met.

5. For ( on the contrary ) turning their private meetings into publick, when their numbers did increase.

6. For not appearing at their Popish Courts when they were summoned ; as the *Waldenses*.

7. For refusing to be re-baptized by *Hereticks* ; as the *Arrians* were, mentioned above.

8. For eating flesh on *Good-Friday* ( as it is called ) as four men were hanged in *Scotland*, 1543.

9. Some would not bow to the Image or Pictures of the Emperors ; as *Domitian* and *Julian*.

10. Others would not give the Title of LORD to any, for fear of derogating from Christ.

11. Another might have saved his life by bowing and saying, *God save Cesar*, as he passed by the Emperors palace.

12. Another would not give so much as a half-penny towards the building of an Idols Temple, to save himself.

13. Others would not hold a stick of fire in their hands, whilst their persecutors did ; behind them, thrust it to the Incense.

14. Nay others, when they did nothing at all, yet some of their Heathenish neighbours, or friends, would cry they did, and so carry them away, and preserve them from death ; yet the blessed Martyrs would not be silent, but cried out, they would not do it.

15. Some in the Heathenish times would not kiss the *Idols* ; and others under *Antichrist*, would not so much as hold a Crucifix in their hands, to save their lives.

16. Others



16. Others had their lives offered them upon condition, either of marrying, or committing uncleanness with some of their unbelieving Harlots.

17. Others, if they would but acknowledge, they had been in an error.

18. Yea, some being offered time to consider, would not accept of it.

These, with many more instances, shew how the holy *Martyrs* of old, would not defile their Consciences in the least to save their lives, and as the Apostle saith, not accepting deliverance, that they might obtain a better resurrection, *Heb. 11.35.*

Quest. 23. *But all these did suffer upon a spiritual account, and for the matters of Gods service; but do you read of any that did suffer upon a civil account?*

Ans. Yes, we read in divers Histories, of many that did suffer upon a civil account; as,

1. The *Maccabees* under *Antiochus*. And the *Waldenses*, *Albigenses*, *Bohemians*, &c. under the King of France, the Emperor, &c. for pleading for their civil, as well as religious Liberties. Many more instances you may find, both in *Mr. Fox*, and *Mr. Clarks Martyrologies*.

2. Some suffered for refusing to take Oaths; as in the fifth persecution, under *Severus* the Emperor. One *Capt. Basilides*, for refusing to swear on the behalf of his Souldiers, was beheaded. So *Hunrick*, King of the *Vandals*, in the year 450. imposed an oath upon some godly *Bishops* and *Ministers*, whereupon some taking it, and others refusing it, they were all banished; the one, as he pretended, for disobeying the command of Christ, who saith, *Swear not at all*; and the others, because they would not have the Kings Son reign over them. So some for refusing to subscribe the six Articles in King *Henry* the eighth's time; and other since in *Bohemia*, upon a civil account.

Quest. 24. *But these were called and necessitated to suffer, and did not thrust forth themselves upon sufferings; but would not they have avoided it if they could?*

Ans. Surely no: *Daniel* might have forbore opening his Windows; and so might those that went to *Rome* to witness against the Pope; and they that flung down the Host; and so might *Holland*.

*land* (one of our English Martyrs) striking the Priest when he administered the Mass; but these, like that *Proto-Martyr, Stephen*, were so filled and fired with the Spirit, that it could not but break out. As *Jeremiah* speaks of the Word of God, That it was as fire in his bones; so their zeal was so much for God and his Glory, and against Sin and Idolaary, that they could not forbear: and so was the love of those to Christ, that came many miles to *Rome*, and stood upon the Theatre, and cryed, *We are Christians*: Others, especially one poor woman (whose zeal stopped the fury of the enemy) would go to the meetings of the Saints, when she knew they were to be butchered, and slain there; others stood up like valiant Souldiers of Christ (when some of their brethren began to faint) and spake publicly and boldly in their Courts for Christ and their fellow Christians; nay, some offered to dye for others.

Quest. 25. *But were there not many false things laid to the charge of those Sufferers in several Ages?*

Ans. Yea sure.

Quest. *What were some of them?*

Ans. 1. That they were the Troublers of the Nation; as *Ahab* said to *Elisha*, *1 Kings* 18. 17. So when any Pestilence, Dearth, or any other Judgements befel the Heathens formerly, it was imputed to the Christians.

2. That they did intend to rebel against the King, and would not pay him any more Tribute, or Custome. This was laid to the charge of *Nehemiah, Ezra*, and the other Jews, by their Enemies, *Nehem.* 6. 6. *Ezra* 4. 12, 13.

3. That they did disobey the Laws of the King. So were the Jews in general accused by *Haman*. So was *Daniel*, and his three Companions, *Esth.* 3. 8. *Dan.* 3. 12. and 6. 13.

4. That they did speak against God and his Laws, and the King and his Decrees, and the Ordinances of the Church: which were laid (but falsely) to the charge of *Christ, Stephen, Paul*, and others, *Mat.* 26. 61. *Luke* 23. 2. *Acts* 6. 13, and 17. 7. and 21. 28.

5. That when a fire broke out in a City, they said the Christians set the City on fire. As *Nero*, to satisfy his lust, caused *Rome* to be set on fire, and then said, it was the malice of the Christians, and thereupon raised a sore Persecution against them.

6. That in their private Meetings (which they call Conventicles)

ticles) they did use to put out the Candles, and to commit Adultery, Incest, and other wicked things; and this accusation is above 1500 years old, which the Heathens in the second Persecution charged the Christians falsely with: and the Papists afterwards the *Waldenses*; and to this day the black-mouth-lying Devil and his seed, spits out this old stinking falshood and slander: many other things were, and still are falsely charged against the innocent People of God.

Quest. 26. *But do you reade that the Persecutors of Gods People had any particular ends of their own, as well as their hatred to Religion?*

Ans<sup>r</sup>. Yea sure,

1. Some did it out of personal revenge, as *Haman* did to *Mordecai*, because he would not bow to him, *Esth.* 3. 5, 6, &c.

2. Some did it to curry favour with the King; as we reade of some of *Ahasuerus's* Counsellors did, *Ezra* 4. 8, &c.

3. Some did it out of envy, because they were more excellent and in greater favour than themselves; as *Joseph's* Brethren did *Joseph*; and *Korah* did, *Gen.* 37. 4. *Numb.* 16. 1, 2, 3. with *Psalm.* 106. 16. *Numb.* 12. 2, 8. So the Presidents and Princes, against *Daniel*, *Dan.* 6. 3, 4. It is dangerous for a good man to be in a bad Court.

4. Some did it out of a prejudice they had against some of their relations; as *Aaron* and *Miriam* did *Moses*, for *Zipporah* his wives sake, *Numb.* 12. 1, 2. Thus my dear Brethren (who are both naturally and spiritually so) do (as they were) A good caution.

5. Some do it under pretence of keeping their oaths or word; as *Herod* beheaded *John* the Baptist, *Mat.* 14. 7. Some to please the people; as it is said of another *Herod*. (called *Herod Agrippa* in Histories) imprisoned *Peter*, after he had killed *James* (the brother of *John*) before, *Acts* 12. 1, 2. because he saw it was pleasing to the Jews; upon the same account did *Festus* leave *Paul* bound, *Acts* 24. 27. & 25. 9.

6. Some did it to maintain and keep their sinful crafts and trades; so did *Demetrius*, and his fellow crafts-men, to *Paul*, *Act.* 19. 24, 25, 26, 27. and *Simon Magus* (as Histories write) opposed *Simon Peter*, till God broke his neck.

7. Some Potentates and Princes (through mistakes) thinking to prevent Christ's Kingdom, and to preserve their own, did as King *Herod*.

*Herod.*



*Herod* the first, slew all the Babes of *Bethlehem* (Mat. 2. 26.) the like did *Domitian* the Emperour, decree that all *David's* Seed should be searched for, and slain.

8. Some Apostates, to expiate for their own former faults against Rulers; or because the People of God have cast them (for some wickedness, or heresie) out of their society, do persecute; and these, like *Judas* and *Julian*, are the worst, keenest, cruellest, and most merciless of any others; as we find some of the Jews were that fell off to *Antiochus*, recorded in the book of *Maccabees*, and many others in most or all generations and countries, where persecutions were.

Quest. 27. *But why do ye call the Apostate-persecutors the worst?*

Ans. Because these have more knowledge of the People and Wayes of God, and their Principles, and the places and times of their Meetings, as *Judas* had.

2. Because these are apter to seduce and draw aside others from the Truth; as we find some in the Apostles dayes did, *Acts* 29. 30. *Gal.* 1. 6, 7. and 2. 4. And Antichrist, and the false Prophet are such, who are become the tail of the Beast, and draw the third part of the Stars of Heaven down to the Earth, 1 *Joh.* 2. 18, 19, 21. *Rev.* 12. 3, 4.

3. Because the Devil is re-entred with greater power into such persons, than others that have not professed; as our Saviour saith of some, *Mat.* 12. 43, 44, 45. Thus was *Judas*, *Joh* 13. 2, 27.

4. Because these men being given up to a reprobate mind; and having their consciences seared, they can speak and do things with less trouble than other men, *Rom.* 1. 28. 1 *Tim.* 4. 1, 2, 3.

5. Because these men must (because of their former profession) act higher and worse than others, or else they cannot be in favour with, nor be credited by the wicked, but will be still under suspicion, unless they commit shameful and publick wickedness, as *Absalom* did.

6. Because their persecution, or the acts that they do, afflict the very spirits of the Godly that are persecuted. This *Joh*, *David*, yea, and our Saviour Christ, complains of, *Joh* 19. 14. *Psal.* 41. 9. *Joh* 13. 18.

7. Because these Apostates (being Hypocrites) they carry it covertly (as *Judas* did) that peradventure they will be never discovered



covered nor suspected, till the very time they act their treachery against others: and true Christians are not apt to be jealous of others, where they see not just cause; and therefore are in greater peril of these false Brethren, as *Paul* was, 2 *Cor.* 12, 26. than of others; and therefore Apostates, or secret false Brethren, are alwayes dangerous, and most to be feared.

Quest. 28. *Since they are so, I pray you how may we know such before hand?*

Ans. A certain absolute knowledge of such, none have but the Lord (*Fer.* 17. 10. *Amos* 4. 13. *Joh.* 2. 25. & 6. 64. & 13. 10.) till they discover themselves: For the other 11. Apostles did not know *Judas* at supper, which was but a few hours before the treachery was committed. And *Peter* was at first mistaken in *Simon Magus*; and so *Paul* in *Demas*: Though it is true, God gives a discerning to some in the Church to know some false Teachers, to warn the Saints to take heed of them; which may be the meaning of that Scripture, 1 *Cor.* 12. 10. *To another (is given) the discerning of Spirits.*

Quest. 29. *But what Characters would you give to help to know such that are false brethren, or disciples, before they appear altogether so?*

Ans. 1. Usually they are under the power of some other sin, as covetousness, uncleanness and pride; which if they be looked to narrowly, will appear before their Apostacy; as *Judas's* base covetousness did, in envying that good Action of *Mary*, in anointing the feet of Christ with precious Ointment, *John* 12. 3, 4, 5, 6. See *Tit.* 1. 11. 2 *Pet.* 2. 1, 2, 3, 14.

2. They are such as do endeavour to sow and spread false Doctrines and Opinions in the Churches wherein they are, or were; contrary to the Doctrine which was first preached there; as the following instances do plainly prove, *Act.* 15. 24. & 20. 30. 1 *Cor.* 15. 12. *Gal.* 1. 7. & 2. 4, 5, 6. & 3. 1. 2 *Thes.* 2. 2. 1 *Tim.* 4. 1, 2, 3. 2 *Tim.* 1. 15. & 2. 16, 17, 18. *Tit.* 1. 10, 11. 2 *Pet.* 2. 1. 1 *John* 2. 18, 21. and 2 *Epist.* vers. 7. *Rev.* 2. 14, 20.

3. They are such as either have gone themselves out of the true Gospel-gathered-Churches; in which sence the following Scriptures may be understood, *Acts* 15. 24. *Heb.* 10. 25. 1 *John* 19. or else some that were justly cast out, 1 *Tim.* 1. 19. 2 *Tim.*

2. 17, 18. Of which sort we read of many in former Ages ; and know too many in our dayes.

4. In turns and changes they are much discerned ; as when any turn or change makes for their advantage, they fall in with it ; or if another change or turn comes that may bring them under persecution, they comply and conform, in part or whole, therewith, to shun the Cross : As many of the Jews did forsake their Brethren, and went into *Antiochus Epiphanes*, telling him, they would forsake the Religion of their Fathers, and be of the Kings Religion ( as we read in the book of *Maccabees* ) So many of the Jews, it is supposed, turned *Herodians*, or of King *Herod the Great's* Religion (which was partly Jewish, and partly Heathenish) *Mat. 22. 16. Mark 8. 15.* So doublets many of *Asia* that forsook *Paul*, and especially *Phygellus* and *Hermogenes*, *Hymeneus* and *Philetus*. See *2 Tim. 1. 15. & 4. 16.*

5. They are such as perswade others to conform with the Principles of their Persecutors, to avoid Persecution, *Gal. 6. 12.*

6. They do put too much weight upon some Ordinances, or slight others, *Acts 15. 24.* Thus did the Scribes and Pharisees, *Mark 2. 24. Luke 7. 30.*

7. They are very earnest and diligent to make Disciples, and to draw them to their principles and wayes, *Acts 20. 30. Tit. 1. 11. 2 Tim. 3. 6.* Nay, many, yea, all, but those whose names are written in the Book of Life, shall be deluded and drawn away by them, *Mat. 24. 24. 2 Pet. 2. 2. Rev. 13. 8.*

8. Those false Brethren and Seducers, they speak against those that were formerly their true Teachers, and the sincere Ministers of the Gospel ; as some of the *Corinthians* and *Galatians* against *Paul* ( even their Fathers in the Faith, if ever they had any true Faith ) and *Demetrius* against *John*. See *1 Cor. 4. 19. 2 Cor. 2. 11, 12, 13. Col. 4. 7. 3 John 10.*

9. They do by degrees falter in, and fall from their Opinions, and at last many of them from their Profession.

10. They do most commonly pretend to greater things than they attain unto ; as to Perfection, and knowing what others are ; and are alwayes proud and censorious of others, *1 Tim. 1. 6, 7. and 6. 21.*

11. Many of them are known by their boldness, intruding themselves

themselves into the Office of Teaching, *1 Tim. 1. 7.* and running, like the false Prophets, before they are sent.

12. They stand much upon little small things, as words or gestures, as the Scribes and Pharisees did, and yet neglected many greater duties, as keeping the Lords Day, instructing their Families, paying their Debts, obeying their Parents, &c.

13. Some of them may be partly discerned by their countenance and personal behaviour, long before they fall (ordinarily they have down looks, and grim, or ghastly countenances) as Christ speaks of the Hypocrites, *Mat. 6. 16.* their eyes also and countenance do fall and grow deadish (as guilty persons) when you speak with them, especially about Hypocrites; or else they have an unhappy remarkable cast of their eyes; and they are commonly either full of talk, and unprofitable Questions, or vain boasting; or else they are very mute and meal-mouth'd, looking harmlessly, as the Fox, and as you would judge the innocentest people that are: Of this sort have I known divers, that have deceived many, till God hath discovered them. *Let him therefore who thinketh he standeth, take heed lest he fall: and be not high-minded, but fear, 1 Cor. 10. 12. Rom. 11. 20.*

Quest. 30. *What Counsels and Cautions are Christians to observe in regard of their sufferings?*

Ans. 1. That they do not mistake themselves, or be deceived in themselves, in thinking they are true Christians, when indeed they are not: for many may suffer for the Profession of Christianity and Religion, and yet not be true Christians, *1 Cor. 13. 3. Gal. 3. 4.* as Demas, when he was with Paul in Rome, was partaker in some degree of his suffering, *Col. 4. 14. Philem. 24.* verse; and yet it is very doubtful (especially if we believe some Histories, that he turned to be one of Jupiters Priests) whether he was a true Christian or no, since he forsook Paul, and loved the present World, *2 Tim. 4. 10.* both (especially the last, *1 John 2. 15, 19.*) dangerous characters of an unregenerate man. We have also very many instances in humane Histories, of those that suffered much, and yet afterwards renounced Christ, and threw down his Cross. And Christians are cautioned herein, *Heb. 10. 25, 32, 35. 1 Thes. 3. 8.* and in other places, Churches and their Members are exhorted to try themselves, *2 Cor. 13. 5.* and their works, *Gal. 6. 4.*

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2. That



2. That they do suffer as Christians, and not as evil doers, or for sin, *1 Pet.* 4. 15, 16. but for Christ, his Name, Gospel and Kingdom, *Acts* 9. 16. *Phil.* 1. 29. *2 Thes.* 1. 5. *2 Tim.* 1. 12. and with a good Conscience, and Conversation: for as a false Christian may suffer (as is shewed above) for a good Cause, yet not with a good Conscience; so a good Christian possibly (as the Apostles words import, *1 Pet.* 3. 17. & 4. 15.) may suffer, yet not in a good cause; drawn as some were (after *Abolom* in the simplicity of their hearts) to do what they should not, and so bring suffering, yea, bodily death upon themselves, justly, for so doing: as the Prophet, or man of God, did, who obeyed the command of the old Prophet, rather than the Command of God, for which he was killed by a Lyon, *1 Kings* 13. 17, to 25. and so *Jehosaphat* suffered twice, *1 Kings* 22. 32, 33, 48. yea, and they may suffer death for doing that which they have no call to: as good *Josiah* was killed in fighting against the King of *Egypt*, *2 Chron.* 35. 21, 22, 23, 24.

3. That they suspect themselves and their own ability to suffer, being rather humble, self-suspicious, self-fearing, and begging power and patience from God to enable them, rather than to be presumptuous and confident of their own strength; as *Peter* was: for suffering is a Grace, and Gift, as *Paul* calls it, *Phil.* 1. 7, 29. it is an honour to be counted worthy to suffer, *Acts* 5. 41. (such as God hath not honoured his good Angels with) and a favour to be made able. We reade of many in humane Histories, that were full of courage and confidence, till they came to the stake, yea, and some till they felt the fire, and yet fell back, and lost the Crown of Martyrdom: and this is according to what is recorded in Scripture, of those that in the time (not before) of temptation or tryal, fall, or turn away, *Luke* 8. 13. *2 Tim.* 1. 15.

4. That they do not commit any known sin, nor neglect any known duty to prevent sufferings, *Dan.* 3. 18. & 6. 10. *Acts* 4. 18, 19, 20. *Rom.* 8. 38. *Gal.* 6. 12. *2 Tim.* 1. 16, 17, 18. *1 Pet.* 3. 13.

5. That they do not run imprudently and rashly into sufferings, but be sure they are called thereto; for so did Christ and the Apostles; and a wise godly Man is to do all his affaires (as well this as any other) with discretion, *John* 2. 24. *Luke* 4. 30. *Acts* 9. 15. and 23. 14, 15, 16, 17, 18. *1 Pet.* 3. 9. *Psal.* 112. 5.

6. To

6. To live and depend upon Christ for strength to suffer, and to be strong in his Grace, *2 Tim.* 1. 8. & 2. 1. *Phil.* 4. 19.

7. Labour to be acquainted with those precious Promises that concern suffering, *Isa.* 43. 2. *Zech.* 2. 5. *Mat.* 5. 11. *Rev.* 2. 10. See more afterwards.

8. To be alwayes expecting and looking for suffering, if you are not under it; and for greater if your suffering be small, *Acts* 20. 23. *2 Cor.* 4. 10, 11. *Heb.* 12. 4.

9. To take heed of being brought to the Cross unwillingly; for it must be taken up, and chosen, and all in love to Christ, *Mat.* 10. 38. & 11. 24. *Heb.* 11. 25. *1 Cor.* 13. 3.

10. To take heed of doing any thing unbeseeming and unbecoming true Christians in sufferings; as to fear when they should be bold; or to hide or deny any truth they should confess; or to fly when they should stand; or go out of Prison, when they should continue therein; or accept of a deliverance offered upon sinful terms, *Isa.* 8. 12. *Jer.* 1. 17, 18. *Mat.* 14. 28. *Phil.* 1. 20. *Acts* 24. 14. *Mat.* 10. 39. With *Luke* 14. 26. *Nehem.* 6. 11. *1 Pet.* 4. 13.

Quest. *But is it not lawful for the Disciples and Servants of Christ to flee?*

Ans. Yea doubtless in some cases; for there is both command and example for it, *Mat.* 10. 23. *John* 10. 39.

Quest. 31. *In what cases may Christians lawfully flee?*

Ans. 1. Those that are called to preach the Gospel, in order to the preaching and propagating thereof, may flee from one City or place to another, when they are rejected, and their Doctrine refused; which is the special meaning of that command of Christ, *Mat.* 10. 23. *When they persecute you in one City, flee to another:* and doubtless upon that account did Christ, *Philip*, and some others of the Teachers that were at *Jerusalem*, and afterwards *Paul*, withdraw themselves from the violent opposers of the Truth, *Luke* 4. 28, 29, 30, 31. *John* 7. 1. *Acts* 8. 4, 5. & 11. 19, 20. & 9. 29, 30.

2. When they know that there is absolute & imminent danger of their lives; then *Jacob*, *Moses*, *Jotham*, *David*, *Christ Jesus* and *Paul* fled, *Gen.* 27. 42, 43. & 28. 10. *Exod.* 2. 15. *Judg.* 9. 21. *1 Sam.* 19. 10. *1 Kings* 19. 3. *John* 10. 39. *Acts* 9. 24, 25.

3. When God doth in any special manner, as by dreams, visions,

sons, voice, or the like, warn them to flee; so *Joseph* and *Mary*, with her Son *Jesus*, did twice, *Mat.* 2. 13, 14, 22. and *Paul*, *Acts* 22. 18, 22. And the generality of the Christians that lived in *Jerusalem* before the destruction of it, foretold by our Saviour, heard a voice (as divers Histories relate) saying, *Flee to Pella, flee to Pella* (which was a place beyond *Jordan*) and accordingly they did.

4. When God doth by any special providence order their escape or flight, as God did *Peter*, *Acts* 12. 17. and to *Paul*, from being killed by those that were under an oath to do it, by discovering it before hand, whereby he was preserved, *Acts* 23. So we read of divers of the Martyrs that God by his providence made way for their escape: as one *Dionysius* in the seventh Persecution, was searched for narrowly, yet God did not suffer his enemies to find his house, though he continued therein three dayes waiting for them; which afterwards, by the will and providence of God, opening a way of deliverance, he fled. So we read of one in *Queen Mary's* dayes, who was marvellously delivered out of the hands of the Persecutors, by a fall, at which his leg was broken, which God blessed to preserve his Life; for his enemies hearing him still saying, that all things did work together for good, left him, and by that means God raised an *Obadiab* to hide him.

5. I conceive those Christians may flee before they are taken, that do find their spirits faile them, and faint for fear; though, as *Paul* said, I speak not this by a clear commandment from the Lord, yet it may be gathered from the example of the Disciples, that forsook Christ and fled, which was doubtless partly by reason of fear, as well as to fulfill the Scripture, *Mat.* 26. 56. *Mark* 14. 50. for it is possible that many Christians may at first (like the Disciples, *John* 20. 19. and as many of the Martyrs that we read of) be afraid, and yet afterwards their Faith may be so strengthened, as to suffer boldly for the Truth. As we read of one in *Queen Maryes* dayes, that went to the stake, but when he felt the violence of the fire, did at present recant, and being brought to the prison again, God shewed him his sin therein, and strengthened him again, that upon that day seven night, he suffered courageously and patiently, greater torments, which the rage of the adversary put him to. There is something in those words of *Paul* (su-  
table



table thereto ) 2 Tim. 1.8. *Be thou partaker of the afflictions of the Gospel according to the Power of God ( that is ) according to the power which God shall give in.*

Quest. 32. *But what if Christians be apprehended and committed either to prison or other custody, may they lawfully make an escape from them, and flee ?*

Ans. 1. If they are apprehended by a rude multitude of people, without lawful Power and Officers, and these seek to kill them illegally, no doubt but they may. In that case we have the example of Christ himself, *Luke 4. 29, 30.* In this case, a man doth but as one that fleeth out of the hands of thieves.

2. If God in any extraordinary way appear unto them ( as he did by his Angel to the Apostles, opening the prison-doors, and commanding them to go to preach; or lead them out, as the Angel did *Peter*, *Acts 4. 19, 20. & 12. 7.* ) to deliver them, which is very improbable, though not impossible, in these dayes; or if God should convert their Keeper, Goaler, or some other Officer, so that he be willing to discharge them, and will not detain them, no doubt but they may: such an instance have I known in our dayes. Yet,

3. When Christians are apprehended, or imprisoned by authority, or those that receive power from them, they should not (I conceive) and they may not lawfully flee or escape: For first, we find no Scripture-word or example (that I know) which justifies it: *Paul* and *Silas* did not attempt it, having no command (As the Apostle above mentioned) though God did by an extraordinary hand, open the prison doors, *Acts 16. 26, 27.* and we reade of many of the Martyrs that had opportunity to escape, and yet in Conscience durst not; as one *Herwin* in *Flaunders* being put into the same prison and room with Malefactors, who brake prison & escaped, leaving him an opportunity to escape likewise, which yet in Conscience he durst not do, but soon after suffered death. The same did one *Mr. Penry* (a Welsh-Minister) in *Queen Elizabeths* dayes, being apprehended by a Pursivant, he desired leave first to pray, which wrought such conviction upon the Pursivant, that he went away to look for others, and left him in his Chamber, giving him an opportunity to escape, but he durst not; but soon after he (and two others) were hanged at *Tyburn*, viz. *Mr. Barrow* and *Mr. Greenwood*, for witnessing against the Prelates, and their Superstition. And to make

make an escape thus ; as 'tis a laying down of the Cross of Christ which should be carried, so a matter of bad report among all, and of grief and trouble to the People of God : and though we reade in humane Histories that some did so, yet afterwards some of them were apprehended, and were constrained to die ; and there can be but little comfort to a Christian to suffer for breaking prison, &c. or to bring a bad report : the contrary whereof is said of those blessed *Martyrs*, *Heb. 11. 39.* a good report they all obtained.

Quest. 33. *What encouragements are there for to induce Christians to suffer for Christ and Righteousness sake ?*

Ans. 1. Because Christ hath suffered for them, and his Love and Example should provoke them thereto, *Mat. 20. 22, 23. 1 Pet. 2. 21. & 3. 18. & 4. 1, 3.*

2. Because in the right and true sufferings of the Saints, they fill up ( not in a way of satisfaction for sin, for that he hath done perfectly ) and are partakers of the sufferings of Christ, *Col. 1. 24. 2 Cor. 4. 10. Heb. 11. 26. 1 Pet. 4. 13.*

3. Because it is a very honourable thing to suffer ( as it is for a Souldier to bleed in the field ) *Acts 5. 41. Rom. 5. 3. 2 Cor. 11. 30. & 12. 5, 9, 10. 1 Pet. 5. 16.*

4. The great company of Sufferers and Martyrs that are gone before us ; which the Apostle calls, *A Cloud of Witnesses*, as it were over our heads to look upon, or look up to, *Heb. 12. 2.* with Chap. 11.

5. Because Suffering is part of a Christians obedience, *Mat. 16. 24. Luke 9. 23. 2 Tim. 1. 8.*

6. Because God's People are never afflicted nor suffer from God, or for God, but either they have need thereof, or benefit there from, *1 Pet. 1. 6. Isa. 27. 9. Rom. 8. 29.*

7. Because all their sufferings are ordered both by the secret and revealed Will and Providence of God their Father, *Mat. 10. 29, 30. John 15. 20. 1 Thes. 3. 4. 1 Pet. 3. 17.*

8. Because the Lord doth fit and chuse his People by sufferings for himself, *Isa. 48. 10. Heb. 12. 10.*

9. Because the Lord takes special notice of the Sufferings of his People, *Rev. 2. 9. Exod. 3. 7.* with *Acts 7. 34. 2 Kings 14. 26. Nehem. 9. 9.*

10. Because God doth greatly regard those that suffer for Him,  
and

and their sufferings, *Mat.* 23. 35. *Rev.* 2. 13. *Psal.* 106. 44.

11. Because he doth sympathize with them in their sufferings, and is as sensible of what is done to them, as if it were done to himself, *Isa.* 63. 9. *Acts* 9. 4. *1 Cor.* 8. 12.

12. Because God will be sure that their sufferings and afflictions shall be measured and proportioned according to their strength to bear them, *Psal.* 125. 3. *Isa.* 27. 8. *Jer.* 30. 11. & 46. 28. *1 Cor.* 10. 13.

13. Because if Christians be willing and ready to suffer, though they be not called to suffer, yet Christ will reckon it as if they had suffered, *Luke* 22. 28, 45. *Heb.* 11. 17. For will and endeavour, when they are in truth, are accepted with him as if there were a performance, *Mat.* 25. 40. *2 Cor.* 8. 12.

14. Because sufferings are to try, and not to destroy them, *1 Pet.* 4. 12. *Rev.* 2. 10.

15. Because an excellent Spirit doth rest upon Saints and their sufferings, *Acts* 7. 56, 57. *1 Pet.* 4. 14.

16. Because it is the Saints high-way to Heaven, as appears more fully in the seventh Question.

17. Because as they are signs of God's Love to us; so certainly they cannot separate us from God or his Love, *Heb.* 12. 6. *Rom.* 8. 35. *1 Cor.* 11. 32.

18. Because Christians by their Baptism, do (or should) profess themselves to expect sufferings (which I suppose) is the meaning of that Scripture, *1 Cor.* 15. 29. *Why are they then baptized for the dead?* and this is one of the three Baptisms of the Gospel, *Luke* 12. 50. O that Professors were half so ready to take up this Baptism of sufferings, as they were the Baptism of water.

19. Because Gods People are pacified by their afflictions and sufferings, *Isa.* 1. 25. & 27. 9. *Dan.* 11. 35. & 12. 10. *Zech.* 13. 9.

20. Because God's People are never left nor forsaken utterly by God in their sufferings, *2 Cor.* 4. 9. See *1 Sam.* 12. 22. *Isa.* 41. 17. and 42. 16. *Heb.* 13. 5.

21. Because through sufferings, both themselves and other Christians are confirmed and emboldened, *1 Pet.* 5. 10. *2 Cor.* 4. 12. *Phil.* 1. 14.

22. Because by a bold, courageous, patient suffering for the

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Lord



Lord and his Truth, some of the enemies and persecutors may be converted ; as we read of divers in our Book of Martyrs, and other Histories ; as one that had been an instrument to bring *James* the Brother of *John* to the Tribunal, was converted at that instant, and suffered Death with the Apostle. So one *Eustratius*, a great persecutor in the tenth Persecution, was converted by seeing the constancy of the Christians, and suffered Martyrdom: and a Hangman in *France*, in Anno 1553. Many other instances might be given : consider also the words, 1 *Pet.* 2. 12.

23. Because many *Heathens* and *Idolaters* have suffered cheerfully in the maintenance of their Idols and Idolatrous wayes ; and how many *Turks* and *Papists* do so still ? a great shame to true Christians to come short of them who have such infinite more encouragement to excel them.

24. Because men may suffer greater and longer torments (by the *Stone*, *Strangury*, *Gout*, or the like) in a natural, than in a violent death, though it should be terrible.

25. Because God can make, and hath made, the sufferings and torments of Christians very easie and tollerable to them, that many of them sang, and rejoyced in the flames, professing they felt no torments, but were as in a Bed of *Roses*, and less weary of sufferings, than their enemies were of tormenting.

26. Because none ever did or will repent of suffering for Christ, for it is a thing that ends in Salvation, and therefore not to be repented of ; as the Apostle speaks of Godly sorrow, 2 *Cor.* 7. 10.

27. Because that the forward, cheerful, unanimous, patient sufferings of the Saints, may tend to put an end to the rage and cruelty of their Persecutors and Enemies.

28. That sufferings and persecutions do tend much to propagate the Gospel, and increase the Church, and the number of Believers, *Acts* 8. and 11. 19. and as we read they did in and under most persecutions.

29. Because we read that very many of the Christians and Martyrs in former times, were readier to suffer than their enemies were to put them to suffer, and of their own accord stood upon the Theatre, and cryed, *We are Christians, we are Christians*, and were thankful to their Judges when they did pronounce sentence

rence against them, to the sorest and cruelest torments, and death; nay, divers that had before denied Christ, did thus. See the fourth Persecution:

30. Because the Saints in their sufferings, have ground for, and experience of the greatest Consolations and Joy, *Mat. 5. 11, 12. Luke 6. 22, 23. Acts 5. 41. Rom. 5. 3. 2 Cor. 1. 4, 5. & 7. 4.*

31. Because of the backwardness of some in suffering doth mightily discourage other Christians, and encourage the Persecutors: as we read of divers instances in the Book of Martyrs.

32. Because forgoing suffering and not visiting sufferers, will be charged against men in the day of Judgement, *Mat. 25. 40.*

33. Because of the experiences that the suffering Saints attain unto; as more knowledge of themselves, and remembrance of their former ways, and repentance for the same; more sense of the sufferings of others; more moderation and tenderness towards others that differ in religious Opinions from them; more weanedness from the World; more experience of Gods tenderness to them, and making others, yea, their adversaries, to shew mercy to them; more jealous and suspicious of their own strength to suffer; more and more contendedness in the Will of God; more diligence in the work of self-examination, and greater willingness and fitness to suffer more; a greater measure of the Spirit of Prayer, and the exercise thereof; more compassion towards enemies, and affection to friends; stronger confirmation in the Truth and Ways of God, and against Errors and the ways of Sin; more resolution and endeavours to walk closer with, and follow harder after the Lord; more understanding in many Scriptures (especially those that concern sufferings;) more thankfulness for former prosperities; more patience under adversity; more dependance on God; more ceasing from man; a greater esteem of Gods People, and Ordinances, because wanted; a better improvement of present seasons and enjoyments; a freer resignation of life, and a more constant expectation of death; a less fear and care of losing earthly and temporal, and a greater care of gaining Heavenly and Eternal things: These and many other things, no doubt, all true Christian Sufferers witness, and in some measure (through the Lords free Grace) I have experience.

34. Because the Saints sufferings in these dayes are like to be but very short.

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35. Because

35. Because of the manifold Promises God makes to those that suffer; as that *He will be with them* in their sufferings, *Isa. 43.2.* that He will *hear their cry and prayer* in affliction, *Job 34.28.* and *have mercy* upon them, *Isa. 49. 13.* maintain their cause, *Psal. 140.12.* that their *enemies that afflicted them, shall come bowing* to them, *Isa. 60.14.* *Rev. 3.9.* that God will *undo those that do afflict* them, *Zeph. 3. 19.* and at last *deliver them* out of all their afflictions, *Psal. 34. 19.* *Prov. 12. 13.* *Jer. 30.* See the fulfilling thereof, *2 Tim. 3.11. & 4.17.* *Rev. 7.14.*

36. Christians should be encouraged to suffer because of the Reward, Recompence and Glory, which they shall receive after their sufferings; yea, the more they suffer, the greater will their reward be, *Mat. 5. 12.* *Heb. 11. 25,26. & 12. 2.* *2 Cor. 4.17.* Is not communion with God the Father, Jesus Christ, and Spirit, and fellowship with an innumerable company of Saints and Angels; Is not a Crown, a Kingdom, a World, a Paradise, Heaven, unspeakable Joy, unconceivable Pleasures, and unimaginable, unexpressible, everlasting and eternal Glory, (*Mat. 25.34. 1 Thes. 4.17. Heb. 12.23. Rev. 4.8,9,10. 2 Tim. 4.8. Jam. 2.5. 1 Pet. 1.5. Rev. 2.7. Psal. 16.11. 2 Tim. 2.10.*) worth the suffering for, or the leaving of a little worldly dust and dirt; undergoing a few months or years imprisonment, or banishment; or a few hours (or perhaps but minutes) torment and punishment upon our corrupt flesh and bones? Let us consider, and pray alwayes, that we may be counted worthy and able to withstand in the evil day, and to stand before the Son of Man, *Ephes. 6.13. Luke 21.36.*

Quest. 34. *How (or what) should be the carriage of Christians in and under their sufferings?*

Ans. 1. Innocently and harmlesly as Christs was, like a Sheep or Dove, *Isa. 53.7. Jer. 11. 19. Amos 5.12. Mat. 10.16. 1 Pet. 2.21,22,23.*

2. Wisely and prudently, giving the adversary no advantage, *Mat. 10.16. Acts 6.10. Col. 4.5. Jam. 3.13.*

3. Beleevingly, without fear, *2 Thes. 1.4. Mat. 10.26,28,31. Rev. 10.2.*

4. Courageously, without fainting, *Psal. 31. 23, 24. Acts 28. 15. Ephes. 3.13. Heb. 12.3.*

5. Freely, and not forcedly, taking up the Cross, and not slipping



ping by it; choosing afflictions, and not shunning them, *Mat.* 16. 24. *Acts* 21. 13. *Heb.* 11. 25.

6. Joyfully, and not droopingly, *Mat.* 5. 12. *Rom.* 5. 2. *2 Cor.* 7. 4.

7. Glorifying in their sufferings, and not ashamed of them; as *Paul* did in his Chains, *Rom.* 5. 3. *Acts* 28. 20. *2 Tim.* 1. 16.

8. Being much and often in prayer, in and under them, *Psal.* 116. 3, 4. *Jam.* 5. 13.

9. Patiently, and not fretfully, *Rom.* 12. 12. *2 Cor.* 6. 4. *Psal.* 37. 1, 8. *2 Thes.* 1. 4.

10. Accounting them light and little, *2 Cor.* 4. 17. always less and lighter than sin.

11. Expecting more rather than desiring less; as the *Macbean-Martyr*, &c. did, desiring the Tormentors to devise new torments, *Heb.* 12. 2.

12. Considering the sufferings of others (which may be far worse and greater) and sympathize with them, *Joh.* 5. 10. *1 Pet.* 5. 10.

13. Growing better, more spiritual under their sufferings, *Psa.* 119. 67, 71, 75, 107. *2 Cor.* 4. 16.

14. Self-resigningly carrying their lives still in their hands, as being in jeopardy to lose them continually, and yet committing themselves to God, *Psal.* 119, 109. *2 Cor.* 4. 11. *1 Pet.* 5. 19.

15. Yet living still in belief and hope of deliverance, *Psal.* 44. 6, 7. & 57. 4. & 116. 10. *Prov.* 20. 22. *Isa.* 49. 13. *2 Cor.* 1. 10. & 4. 12, 13.

16. However, persevere in suffering, till ye overcome, *Mat.* 24. 13. *Heb.* 12. 4. *Rev.* 2. 10.

Quest. 35. *What are the duties of suffering Christians towards those that persecute them?*

Ans<sup>r</sup>. 1. To love them, *Mat.* 5. 44. *Luke* 6. 27, 35. with a love of pity, and good will to their souls and bodies.

2. To bless them, *Luke* 6. 28. *Rom.* 12. 14. *1 Cor.* 4. 12.

3. To pray for them, *Mat.* 5. 44. *Luke* 13. 34. *Acts* 7. 6.

4. To bear with them patiently, without reviling, reproaching, or threatening them, *1 Cor.* 4. 12. *Heb.* 13. 13. *1 Pet.* 2. 23.

5. To

5. To do what good they can unto them, *Luke 6. 27, 35.* as Christ did, in healing *Malchus's* ear, *Joh. 18. 10.* and especially to their souls, by seeking their conversion.

6. To give them the respect that is due to them according to their Places and Offices, *Acts 26. 25. Rom. 13. 7. Rom. 12. 20.*

7. Not to intend or take revenge upon them, if they are able, *Prov. 20. 22. Mat. 5. 39. Luke 7. 29. Rom. 12. 17. Heb. 10. 30.*

Lastly, To forgive them (as far as they are able) especially if they acknowledge their faults, *Mat. 18. 33, 35. Luke 17. 3, 4.*

Quest. 36. *How may Christians know, whether they in particular are called to suffer persecution ?*

Ans. 1. When the ground of persecution is laid so general, to comprehend all Saints, as it was in Christ's time, & in the Apostles dayes, and during the Ten Persecutions, that to confess Christ, and to be called Christians, made them liable to be persecuted, whether they were men or women, *Joh. 9. 22. Acts 8. 3. & 9. 2. and 22. 4.* as it was then, so it is still ; the *Turks* inflave the *Christians* as *Christians*, and the *Papists* the *Protestants* (*eo Nomine*) by that very name : Witness the Massacres in *France, Ireland,* and other places. And many *Protestants* do persecute *Professors*, as *Professors*, though they have nothing of the Power of Godliness : as *Alexander*, a wicked man, who was going to excuse himself that he was no Christian, yet suffered Persecution meerly because he was a *Jew*, *Acts 19. 33, 34.* So many *Professors* that have the Form without the Power (like *Ishmael* and *Esau*, and divers others. See Question 11.) persecute them that have the Power.

2. If your suffering arise by being questioned about your Religion (especially by Rulers) then you are to own the Truth ; as *Christ, Paul*, and most or all the Martyrs did, *John 18. 27.* with *1 Tim. 6. 13. Acts 24. 14.*

3. When Christ or his Truths are like to suffer, either for want of witnesses, or through the weaknesses, fear, and faintness of those that are called to suffer ; as we find many did in the former Persecutions, in divers Countries.

4. If they be taken in doing of their duties, as *Preachers* in *Preaching*, or they and private *Christians* in their *Christian meetings*, or in visiting *Prisoners, &c.* all which are their duties, *Acts 5. 24, 25. Heb. 10. 25. Mat. 25. 36.*

5. When

5. When God's Spirit doth effectually move them thereto, as it moved *Jeremiah* to speak, and *Stephen* to bear witness, *Jer.* 20. 9. *Acts* 6. 10. & 7. 51, 52.

Quest. 37. How should Saints that are under sufferings, think of their Brethren that are not in sufferings as they are?

Ans. 1. That it is Gods loving kindness and power, that keeps them from sufferings, as well as calls and enables to suffer; as Christ doth give leave to the Devil to imprison but few, *Rev.* 2. 10.

2. That they may be sufferers in affection and resolution, though not under personal sufferings, and so may be accounted companions of them that suffer, *Heb.* 10. 33.

3. That some of them may be sufferers in former times, and God doth now peradventure upon that account spare them; as a Prince doth some of his valiant Souldiers, who have born much hardship for him in their former services.

4. That they may be sufferers in some other kind, though not as you are, as threatened, mocked, or else be under inward temptations, or bodily weaknesses, or other afflictions which may be great and heavier, or peradventure much worse than what you your selves bear.

5. That God may for their sakes that do suffer, spare others that may visit them, and be better able to administer of their goods and substance to them that suffer imprisonment, or the like; as he did *Aquila*, *Priscilla*, *Onesiphorus*, &c. these may be helpers with them, *Rom.* 16. 4, 5. *2 Tim.* 1. 16, 17, 18.

6. That God may be carrying on the work of his Gospel, and the edification of his Church, by those that he preserves from sufferings; as he did by the hands of the other Apostles at *Jerusalem*, when *James* and *Stephen* were put to death, and the *Deacons*, and many (if not most) of the rest were scattered; and so was *Paul*, after his conversion, persecuted at *Jerusalem*, while the other Apostles enjoyed their liberties, *Acts* 8. 1. & 11. 19. & 21. 27, 28, 29, 30, 31.

7. The Lord may be keeping those that are not yet suffering, for a reserve, and it may be, for a greater, harder, and worse sufferings, that are yet behind; as we find several instances under divers of the former Persecutions.

Quest.



Quest. 38. *What thoughts should Christians that are not yet in and under sufferings, have of such as do suffer, yet not upon such grounds and for such things as they themselves could suffer?*

Ans. 1. That it is possible, that God may reveal some truths to some few of his People (which they may suffer for) and not to the generality of them: as we read God did to *Wickliffe*, *Huss*, *Luther*, &c. formerly: and in that sence many of Gods People may say as the Prophet did of the death of the *Shunamites* Child, *The Lord hath hid it from me, and hath not told it me*, 2 Kings 4. 27.

2. That some of God's People may on the contrary, have over-scrupulous or erroneous Consciences in some things (as we read, *Acts* 21. 20. *Rom.* 14. 2, 3, 4, 5. *1 Cor.* 8. 7. to the end) who though they mistake therein, are yet to be pittied and tendered (when they in Conscience suffer for the same) rather than censured or upbraided.

3. That some of God's People shew very great zeal in small matters; as you may read of divers instances in the Answers to the 20. & 21. Questions, and these should not be blamed.

4. That some persons may be stirred up to do some things that are not in themselves so justifiable, or seemingly warrantable (at least in all circumstances) which yet the over-ruling hand of God may be in; as in *Moses*, killing the *Egyptian*; *Phinehas* slaying *Zimri* and *Cozbi*, *Numb.* 25. 7, 8. The like instance we have in humane Histories.

5. That God may intend by very small and strange and incon-siderable things, that some of his people do, to bring about very great matters (as he did by *Mordecaies* not bowing to *Haman*) work the deliverance and exaltation of so many of the Jews, and the destruction of so many thousands of their adversaries, as we read in the 3, 4, 5, & 6 Chap. of *Esther*. The like he did by *Josephs* imprisonment.

Quest. 39. *How shall God's People improve their sufferings, that they may be the better for them?*

Ans. 1. By looking upon all their sufferings as proceeding primarily from God, and that they are not without him. So did *Job*, *David*, and the People of God ofti, *Job* 16. 11. 2 *Sam.* 16. 10, 11. *Psal.* 44. 9, to 15. *Isa.* 42. 24. & 43. 28.

2. That in respect of God, there may be just cause of all their sufferings.

sufferings, though men may do it without cause, so that there may be a private and a publick ground of the Saints sufferings; the one relating to themselves; as God told *Eli*, *For the iniquity he knew*, *1 Sam.* 3. 13. or to purge and prevent them from sin. See the 6th Answer to the 7th Question. Or else for the Lord and his Peoples sake, and without any just cause given to their adversaries, *Psal.* 69. 4, 7. & 35. 7. & 109. 13. *Mic.* 7. 9. *Rom.* 8. 36. *1 Cor.* 4. 10. and 2. 4, 11, 15. *2 Tim.* 2. 10.

3. By thinking upon, examining and considering their former wayes, *Psal.* 119. 59. *Lam.* 3. 40. *Eccles.* 7. 14. The time of affliction, is, and should be our time of self-searching; and our Prison and House of Bondage, our self-inquisition-house.

4. By redeeming time, *Psal.* 119. 143, 147, 148. *Ephes.* 5. 16. For every suffering or affliction, is like a cut or a hack given to a Tree, which tends towards its fall.

5. By patient enduring the Tryal, and not thinking it too long or too heavy, or any circumstance in it strange, so as to make us endeavour to wind our selves out of it before God's time, and out of his Way; but as *Job* said, *When he hath tryed me* (meaning God) that God should have his full time, *I shall come forth as Gold*, *Job* 23. 10. *Heb.* 11. 36. *Jam.* 5. 7, 8.

6. By considering and comparing their sufferings with the sufferings of Christ and the Martyrs, how far theirs exceeds ours, *Luke* 22. 44. *Heb.* 11. 37, 38.

7. By contemplating and meditating upon the manifold precious Promises (made to those that are right sufferers) both of temporal, spiritual, and (especially) of eternal things, *Prov.* 11. 8. and 13. 21, 22. & 21. 18. *Mat.* 10. 19. *1 Pet.* 3. 14. & 4. 14. *2 Tim.* 2. 12. *Rev.* 2. 11. & 3. 12. See Answer 35, to the 32. Question.

8. By a serious meditation of the sufferings of the damned, and punishments of Hell, from which they are delivered, *Rom.* 5. 9. *1 Thes.* 1. 10. & 5. 9. The thoughts hereof will much fortifie and fructifie the soul, and fill it with Love and Praises too, and joy in the Lord, and with a greater measure of courage to suffer for him, which will also make them often say of their sufferings, *This is not the wrath of God, this is not the damnation of Hell, this is not endless and remediless sufferings.*

9. By considering for whom and for what they suffer ; for if it be for Christ, or Righteousness sake, they have a great advantage, to their joy, thankfulness and patience ; and where those graces do grow, they will add much strength, and bring great Glory to God, and Good to them that are exercised therein, *Nehem. 8. 10. Psal. 50. 23. Jam. 1. 4.*

10. By careful and daily observation what effect their afflictions have upon them ; for in the case of affliction, Christians are to be like Refiners, taking notice when and how their hearts melt and soften in the Furnace, and how the dross of sin is separated and parted from them. See *Job 23. 10. Prov. 17. 3. & 27. 21. Isa. 1. 25. Ezek. 22. 18.*

11. By taking notice of remembring and laying up, both in our memories and in writing, Gods tender, merciful, providential and fatherly dealing with them, in and under their sufferings, as also the temper of their hearts, and their behaviour towards him therein, *Ezra 9. 13. Psal. 39. 11, 12, 13. and 44. 17, 18, 19. and 77. 9, 10. 2 Cor. 4. 8, 9, 10.*

12. By supposing and thinking that their present afflictions may bring them to their end ; as *Hezekiah, Paul*, and others did, which doubtless did tend much to their souls advantage, *Isa. 38. 9, 10, &c. 2 Tim. 4. 6, 7.*

13. By believing that God intends them good thereby ; and it is sure that as he doth not afflict them willingly, so their afflictions shall not be in vain ; for acting of Faith doth both engage God to do us good, and incite and stir us up both to endeavour and accept good from him. See *Job 13. 15, 16. & 23. 10. Psal. 119. 75. Isa. 63. 15, 16. Mic. 7. 7, 8, 9. Heb. 12. 10.*

14. By committing and referring our selves and conditions wholly to the Lord, neither choosing nor seeking any thing for our selves, but what he hath appointed, and shall perform for us, *Psal. 37. 5, 6. Prov. 17. 7. 1 Pet. 4. 17. Job 23. 14. Psal. 138. 8.*

Quest. 40. *How may Gods People know that they gain good, and grow better by their sufferings and Afflictions ?*

Ans. 1. When they continue and hold on still in Gods Way, *Job 2. 3. and 23. 11. Psal. 44. 19, 20.*

2. When their sufferings reclaim them from their own sinful wayes and wandrings, *Psal. 119. 67, 71, 75. Hos. 14. 2, 3.* The Prodigal



digal is judged by many good Expositors, to signifie God's backsliding Children; and this effect his sufferings wrought upon him, *Luke 15. 17, 18.*

3. When their hearts are more inwardly afflicted, softened and humbled, *Psal. 109. 16, 22. 2 Chron. 32. 26. Jer. 31. 18, 19. 2 Cor. 2. 6, 7.*

4. When they know themselves better; as those two worthies, *Job* and *Hezekiah* did, *Job 40. 2, 3, 4. and 42. 3, 5. 2 Chron. 32. 31.*

5. When their hearts are drawn out more in Faith and Prayer towards God, *Psal. 3. 2, 3, 4, Isa. 26. 8, 9, 16. and 63. 15, 16.*

6. When they are made bolder and more zealous for God in and by their sufferings: So *Moses* and *Aaron* were against *Pharaoh*; their spirits grew higher (not in pride, but a bold and godly confidence) as their burdens were made heavier, *Exod. 8. 25, 26. & 9. 10. & 10. 25, 29.* So likewise the Apostles, *Acts 4. 10.*

7. When they grow more and more quiet and contented under their sufferings, *Phil. 4. 11, 12. Rev. 2. 2, 19.*

8. When their affections are more weakned and crucified to their corruptions, and to this World, *2 Cor. 6. 6. Gal. 6. 14. Heb. 13. 14.*

9. When their ears are more opened to hear and receive instruction from the Lord, *Job 33. 16.*

10. When they resolve seriously and earnestly to do no more foolishly, *Job 34. 31, 32.*

11. When the inner man grows stronger in the exercise of Grace, *2 Cor. 4. 16, 17.*

12. When they do accept and receive their sufferings thankfully, *Lev. 26. 41, 43. Job 1. 22.*

13. When their inward thoughts and desires, and their outward words and works are more holy, pure, and spiritual, *Jam. 2. 12.*

14. When they are more settled, stablished, and strengthened in their Faith and Christian Profession, *1 Pet. 5. 10.*

15. When they sensibly remember the suffering state of others of God's People, *Psal. 122. 6, 7, 8, 9. & 136. 6, 7.*

16. When they are enabled greatly to rejoyce, and to joy, and glory in their afflictions, *Acts 16. 25. Rom. 5. 3. 2 Cor. 7. 4.* See more in Answer 33 to the 33. Question.

Quest. 41. *What are the duties of Christians that do not suffer ; ( that is, so immediately, directly, and personally, for otherwise all Christians may be said to suffer ) towards those that do ?*

Ans. 1. To sympathize with them, and have a fellow-feeling of their sufferings, as members of the same Body, though not of the same visible Congregation, or just of the same Judgement, 1 Cor. 12. 26. Heb. 13. 3. 1 Pet. 3. 8. *Having compassion, &c.* The Greek is, *Suffering together.*

2. They should visit them ; for Christ will account hereafter such visitors, as visitors of himself, Mat. 25. 36. Yea, and to enquire out for the Prisoners and Sufferers of Christ, 2 Tim. 1. 17.

3. Not to be ashamed of them or their sufferings, Mat. 9. 38. 2 Tim. 1. 16.

4. To pray earnestly and unceasingly for them, Acts 12. 5. Rom. 12. 11. with 15. 30. Philem. 22.

5. To encourage and hearten them, by standing up, if there be need and cause, to plead for them, and the Cause they suffer for ; as Jonathan and Abimelech the Priest did for David, the one to the hazard, and the other to the loss of his life, 1 Sam. 20. 32. and 22. 14. And as we read many of the Martyrs did.

6. To administer to their necessities, Mat. 25. 35, 36. Acts 24. 17. 2 Tim. 1. 18.

7. To engage for them, and to be their security ; as doubtless some of the Saints did for Jason, Act. 17. 9. And some of the Martyrs did, body for body, and life for life.

8. To remember them, which will be a help to perform other duties, Psal. 137. 1. 1 Thes. 3. 6. Heb. 13. 3.

9. To be ready to lay down their lives for them, Rom. 16. 4. 1 John 3. 16.

10. To be affected when they are freed and set at liberty from their sufferings, Acts 12. 14. Heb. 13. 23.

Quest. 42. *What should dissuade the Persecutors of God's People from persecuting them ?*

Ans. 1. Because the Lord takes the persecuting of his People, as if they persecuted himself, Acts 9. 4. 1 Cor. 8. 12. See more, 2 Kings 19. 6. Psal. 83. 5. Isa. 37. 28. Ezek. 35. 13. Col. 1. 24. And it is evident, that they that do persecute the Members and Doctrine of Christ, do persecute him, Psal. 22. Acts 4. 25. Rev. 17. 14.

2. By

2. By considering who and what puts them on to persecute them ; to wit, the Devil, and the pride and hatred of their own hearts : See clearly proved, *Rev.* 12. 13. *Psal.* 10. 2. 1 *John* 3. 12.

3. To consider what a dishonourable work and service it is to be the Devils Drudges, Executioners and Scullions, as all Persecutors are. See *Luke* 22. 3, 4, 6. *John* 8. 44. *Acts* 13. 10. *Rev.* 12. 13.

4. Because that is an evident sign that they are the Seed of the Serpent, and Children of the Devil, and Wicked men, that do so, *Gen.* 3. 15. *John* 8. 37, 38, 44. *Acts* 13. 10. *Mat.* 24. 49, 50. *Gal.* 4. 29. 2 *Thes.* 3. 3.

5. Because they are mad that do so, if you believe *Paul*, speaking it of himself ( and what clearer Testimony can there be ) *Being exceedingly mad* (saith he) *against them* (to wit, the Christians) *I persecuted them*, &c. *Acts* 26. 11. The Jews said Christ was mad, *John* 10. 20. But indeed they were mad. So now, sober Men that strive to serve God, are called *Fanaticks* (that is, mad men) but it is almost as easie to prove, as that the *Sun* is in the Firmament, that they are *Fanaticks* that call them so ; and ( as God himself calls them ) *Roysters* or *terrible ones*, *Jer.* 15. 21. *Margent.* And often times they are called mad ; as *David* said, *My enemies* (that did reproach and persecute him) *are mad against me*, *Psal.* 102. 8. And *Jeremiah* saith, *The Nations were mad*, *Jer.* 50. 38. & 51. 7.

6. Because it is the unreasonablest thing that can be for men that are guilty of many sins themselves (and probably upon that account, Persecutors are called unreasonable men, 2 *Thes.* 3. 2, 3. and those notorious and scandalous ones too, as Swearing, Cursing, Blaspheming, Drinking, Whoring, Sabbath-breaking, Wrong-dealing, and many others) to persecute poor people ( if they did err therein ) for seeking to serve God ; this ( if you take it in the worst sence ) is to verifie that Proverb, *That Vice doth correct Sin* : And see what Christ saith, *John* 7. 19. And like *Saul*, that would put *Jonathan* to death, for putting his Rod in a little Honey which cleared his eyes, and much refreshed him, 1 *Sam.* 14. 27, 29, 44. And yet he himself made no bones of killing of the Lord's Priests, with their Wives and Children, 1 *Sam.* 22. 18, 19. nor committing that Rebellion ( which *Samuel* saith was as the



the sin of Witchcraft) against God and his Command, in sparing the *Amalekites*; for that is the meaning of that Scripture which is so much perverted by the flattering Clergy; see and consider it, *1 Sam. 15. 22, 23.*

7. Because the Persecutors have many prayers against them (besides the groans, and tears, and sufferings of the oppressed and persecuted, their relations, friends, yea, and all the Godly in the world) *Psal. 119. 84. Jer. 17. 18.* and the Lord will surely hear their cry, *Exod. 3. 7. Psal. 145. 19. Prov. 22. 22, 23.* As the Popish Queen of Scots said, she feared the Prayers of (that holy Minister, Mr.) *John Knox* more than twenty thousand men. It is like there are as many and as fervent Prayers in *Scotland*, in *England*, and elsewhere, now against the Persecutors of God's Church; therefore let them be afraid.

8. Because it is clear you do not persecute them for their evil works, but for their good works; as the Jews did Christ, *John 5. 16.* For if you did it for their evil works, why did you not do it before they did profess Religion, whilst they committed great and publick wickednesses? yea, and why do you not persecute others that are notoriously wicked still. See Question 3.

9. Because they become guilty of all the Persecutions of their Predecessors, and pull all the punishments of God upon their heads, due for their sins. See it clear in *Mat. 23. 34, 35. Rev. 18. 24.*

10. Because either you must repent for your Persecution, or else perish for ever, *Luke 13. 3, 5.* If you will repent, it is like you will be repaid in your own Coin; as that great Persecutor (afterwards eminent Apostle) *Paul* was, *1 Cor. 15. 9. Gal. 1. 13.* compared with *2 Cor. 4. 9. 2 Tim. 3. 11.*

\*11. Because you labour in vain, or kick against the Pricks: as Christ told *Paul*, *Acts 9. 5.* You become fighters against Christ; as *Julian* the Apostate shot an Arrow against Christ the *Galilean*, which lighted upon his own head. See *Acts 5. 30.*

12. Because by your Persecution you encrease the number of Christians, and their boldness; yea, you make them more gracious here, and glorious hereafter, which good you do not intend them; yet it is so, for the Church doth increase thereby; for the Blood of the Martyrs is the Seed of the Church; and they grow like

like the *Camomile*, the more they are trampled upon ; and like the *Palm Trees*, the more they are opprest : and we have examples in God's Word, *Acts* 8. 3, to the 18. and 11. 19, &c. And all the Countries where Persecution hath been ; as *France, Bohemia, Germany, England, Scotland, &c.*

13. Because God himself will persecute them that persecute his People, *Psal.* 83. 15. *Lam.* 3. 66. Mark the word *He* ; i. e. God, ordaineth his Arrows against the Persecutors, *Psal.* 7. 13.

14. Remember that those men that are judged to be the worst men that ever were in the world, and that are most tormented in Hell, were Persecutors ; and 'tis but little comfort for any to be their followers ; as *Cain, Judas, Esau, Pharoah, Balaam, Antiochus*, the *Jews* that crucified *Christ, Herod, Pontius Pilate, Nero, Julian, &c.*

15. Because of the miserable end that hath befalln, and doth befall many of the Persecutors of God's People, even in this World ; *Achitophel* and *Judas* hanged themselves ; *Herod*, that killed the Infants of *Beithlehem*, grew mad, and killed his Wife and Children, and other Friends, who fell into many miserable torments, rotting and stinking on the Earth, as many others in the like kind ; some others struck dead suddenly, others drowned, others broke their necks, others kil'd, others had their privy Members and Bowels rotted, and fell from them. I could give divers instances of my own knowledge, of some that were punished in the same manner ; they persecuted others, and three afterwards of them killed, two whereof by their own Friends ; and another great disturber and persecutor of a godly Minister, was shot with Gods Arrow the Plague, that he was stark mad, and went raging and raving along the streets, and crying out, *Do not ye see the Devils in the Air coming to fetch me ?* and so fell down dead in the street. These four examples were within ten miles compass, in the space of two or three years ( three of them ) and the other within five or six years before : A good caution for Persecutors.

Yet,

16. It is possible that the worst and greatest Persecutors in the world, that have not sinned maliciously that unpardonable sin against the holy Ghost, may be converted, and become excellent Christians ; as *Paul*, and one *Basilides*, a Captain of the Guard, that

that led the Christians to be burnt in the fifth Persecution, was converted by the Prayers and Patience of a godly *Virgin* that was Martyred, and he was shortly after beheaded for professing *Christ*: we have many other instances in the Book of Martyrs; and two godly Preachers I know now living that were Persecutors. And the Mercies of God, and the Grace of Jesus Christ, is as rich and free to them as any others, and God would be as willing to receive such, as the Father of the Prodigal was to receive his lost Son; and there would be great joy in Heaven at the conversion of one such sinner, and such a one may bring much Glory to God, and be glorified for ever with God, if he return from Persecuting, to profess Christ and Godliness, and all his sins shall be assuredly pardoned, as the sins of those that had a hand in crucifying Christ were, when they did repent at the preaching of *Peter*; See *Luke* 15. 20, &c. *Acts* 2. 36, &c. & 3. 14. to the 20. Consider of it, take advice, hear it, and know thou it for thy good, as it is written, *Judg.* 19. 20. *John* 5. 27.

Lastly, That the Persecutors of God's People (be they never so many and mighty) shall be certainly overthrown, *Exod.* 14. 27. and 15. 7. *Psal.* 141. 6. As we read of many instances in divine and humane Histories; as that of *Pharoah* before mentioned; also *Zera* the *Ethiopian*, who came against *Judah* with an Army of a 1000000 men, and 300 Chariots, yet they were overthrown, *2 Chron.* 14. 9, to the 14. So the *Babylonians* that kept *Israel* in Captivity, were overthrown suddenly, and great *Babylon* in a night, *Dan.* 5. 31, 32. So was *Julian* the Apostate by the *Persians*, and many others.

Quest. 43. But how are the Persecutors and Enemies of God's People overthrown and destroyed?

Ans. 1. Immediately, and by the hand of God; as *Pharoah*, *Belshazzar*, and the five Kings of the *Amorites*, and their Armies, with great stones that he cast down from Heaven upon them, *Josh.* 10. 11. And so the two Captains, and their fifties that were sent to take *Elijah*, were destroyed with Fire from Heaven, *2 Kings* 1. 10, 11, 12.

2. God doth it sometimes by his Angels; as He sent an Angel, who in one night destroyed an Hundred, Fourscore and Five thousand, with all the mighty Men, Leaders and Captains in the Camp of the *Assyrians*, *2 Kings* 19. 35. with *2 Chron.* 32. 20. So the



the Angel, smote that wicked *Herod*, that slew *James*, and would have killed *Peter*, Acts 12. 1, to 23. Psa. 35. 6.

3. God doth sometimes stir up the irrational Creatures to destroy them; as he did the two Bears, to destroy forty and two Children that mocked *Elisha* the Prophet, 2 Kings 2. 23, 24. Those Lions that would not meddle with *Daniel*, yet greedily devoured his Persecutors, Dan. 6. 22, 24. We read also of some that were kil'd by their own Dogs that fell mad, and of some that were destroyed by Wolves, according to the curse of God, *That they should be destroyed by wilde Beasts*, Lev. 26. 22.

4. God doth sometimes kindle a fire among themselves, and make the enemies of his people destroy one another, as he did between *Abimelech* and the men of *Sechem*, Judg. 9. 23, 49, to 57. And the *Moabites*, the *Edomites*, 2 Chron. 20. 23. And thus God hath said, *that he will set Egyptian against Egyptian, Ruler against Ruler, mighty man against mighty man, Brother against Brother, Neighbour against Neighbour, City against City, and Kingdom against Kingdom*, Isa. 19. 2. Jer. 51. 46.

5. Some times private persons, as Persecutors own Subjects, yea their own Sons and Servants killed them, as you may see, 2 Kings 19. 36, 37. 2 Sam. 4. 2, 4, 7. 1 Kings 16. 9, 10. The like is read in many Humane Histories.

6. Sometimes they destroy themselves, as *Achitophel* and *Judas* did hang themselves, 2 Sam. 17. 23. Mat. 27. 5. In Humane Histories, we read of some Persecutors that Poysoned, others that Stab'd, and others that drowned themselves; and as it was said of that Butcherly Persecutor *Antiochus*, so it may be said of every other Persecutor, *He shall come to his end*, Dan. 11. 45.

Quest. 44. *But how may Christians know when their Persecution is near to an end, their Enemies to Destruction, and they near Deliverance from it?*

Ans. 1. If their Persecution and Oppression be grown very great and heavy, and the Persecutors are still adding Affliction, Exod. 5. 18, 19. &c. Isa. 33. 10.

2. By their own earnest and extraordinary crying and praying unto the Lord, under their Persecutions, Exod. 3. 7. Judg. 3. 9, 15. & 14. 6. Psa. 106. 6, 13, 19.

3. By the pride and confidence of the Persecutors, Exod. 15. 2.

15. 9. *Psal. 12. 5.* (to wit) when they see no visible danger.

4. When all visible means of their deliverance fail, *Dent. 32. 36. 2 Kings 14. 26. Isa. 63. 5.*

5. When the Faith of most of God's people begins to flag and fail, *Isa. 49. 14, 15, 18. & 51. 13, 14. Luke 18. 8.*

6. Yet on the contrary, when God gives a discovery and a mighty Faith for deliverance unto some few of his Servants; as God did to *Daniel, Dan. 9. 3, 4.* and *Habakkuk, chap. 1. 12.* God revealed the like to many of the Martyrs, so that the last Martyr burnt in *Smith field*, said *He should be the last.*

7. When God doth either convert or destroy any chief Leaders in the Persecution, as when *Paul* was converted, the Churches had rest, *Acts 9. 31.* so when *Antiochus, Nero*, and other wicked Persecutors died, the Saints and Christians had some respite from Persecution.

8. When the Enemies are possessed with a great fear; when any danger is visible and near them, *Jos. 2. 9, 24. & 5. 1. Dan. 5. 5, 6, 7.*

9. When Enemies and Persecutors are hardened both by afflictions and mercies, *Exod. 8. 15. & 9. 7, 34.*

10. When the number of God's people do rather increase than decrease, *Acts 7. 17.*

11. When Christians are humbled for, and reformed from those sins which brought the persecution upon them, and God's work is wrought in and upon them, *Isa. 10. 12.*

Quest. 45. *But what if Gods people be not humbled and reformed, is it meet, shall that hinder their deliverance?*

Ans. No, though that be desirable, and to be earnestly sought after, yet God finds other Motives to move him thereto; As,

1. If the time that he hath promised to deliver them be come, as at the end of the 430. years, in the very self same day he led *Israel* out of *Egypt*, *Exod. 12. 41.* and so the Children of *Israel* came out of *Babylon* at the end of the 70. years, and yet we do not read that either of them were so humbled, much less reformed from their sins; for they in *Egypt* (for ought we see) did cry only because of their outward Bondage, and it is evident that they in *Babylon* did not onely (for the generality of them) continue in their former sins, but did contract much guilt there, which after they came

came out, they repented for, and put away, *Zech.* 7. 12. *Ezra* 9. 1, 2. & *10.* 1, 2, 17, 18. &c. *Neh.* 13. 13, 15, 23, &c. *Jer.* 31. 9. *2 Chron.* 36. 14, 15, 21. see also *Dan.* 11. 27, 35, 36.

2. The Lord hath a regard to his own Promise, that no part or circumstance thereof fail, *Josh.* 23. 14, 15. *1 Kings* 8. 56. *Psal.* 105. 42. *Ezek.* 16. 60.

3. He is moved with a respect to his own Name and Glory to deliver them, *Ezek.* 36. 20, 21, 22. & 39. 7.

4. From the consideration of the cruelty and unmercifulnesse that the Persecutors and Enemies of his people shew to them, *Deut.* 32. 27. *Prov.* 12. 10. *Zech.* 1. 15.

5. His own Love, Pity, Relations and Faithfulness to his people will move him, *Psal.* 134. 14. *Isa.* 63. 8. *Jer.* 31. 18, 19.

6. To prevent his peoples stretching out their hands to iniquity, through the violence of their Temptations and Tryals, *Psal.* 125. 3. *1 Cor.* 10. 13.

7. He hath also an eye upon the measure of their Enemies iniquities, *Gen.* 15. 16. *Dan.* 8. 23. *Zech.* 5. 3, 8, 9.

8. Because God hath some part of the work of Sanctification to work in and upon his people, at, through, and after their deliverance, *Ezek.* 36. 24, 25. *Obed.* 14, 17. verses.

9. God hath respect unto the Blood, Prayers and Tears of the Saints that suffered for him in former Generations, who cry under the Altar, as *Rev.* 6. 10. as if their blood were newly shed, like the Blood of the Sacrifices under the Law, shed about the Altar, or like the blood of *Abel*, *Gen.* 4. 10.

10. God will have relation to his own Justice, and the executing of the Judgements written upon his enemies, *Psal.* 149. 9. *Rev.* 19. 2.

11. Because God knows that nothing will oblige his people more to love, serve, and praise him, than to deliver them, when they are so unworthy, and indeed when they look not for deliverance, *Isa.* 64. 3, 4, 5.

12. Because that will also tend to exalt God in the eyes of his own people, and their enemies, *Deut.* 32. 31. *Psal.* 126. 1, 2, 3.

13. Because the deliverance of God's people, and the destruction of their enemies, tends to the conversion of sinners, *Esther* 8. 16, 17, 18. *Zech.* 8. 2. 19, 20, 21, 22, 23.

H. 2.

14. Because



14. Because God doth look upon the Wills and Desires of his people (especially if there be an endeavour) instead of their performances, *Mark* 12. 43. *2 Cor.* 8. 12.

15. Because God is well-pleased both to try his people with Deliverance, and with the Services and Spiritual Sacrifices which they offer to him after their deliverance, *Isa.* 60. 10. *Psal.* 51. 18, 19.

16. Because he may not disappoint the Righteous in their expectations, and that he may disappoint the wicked in their hopes and expectations, *Psal.* 9. 18, 19. & 34. 20, 21. *Prov.* 10. 28. *Jer.* 29. 11.

17. That the Decree of God may be accomplished and fulfilled, which nothing can hinder, *Psal.* 33. 11. & 137. 8. *Prov.* 19. 21. *Isa.* 46. 10, 11. *Zech.* 4. 10.

18. Because there may be a resemblance between God's latter Works and former, and his outward deliverance out of *Egypt* and *Babylon*, and that Spiritual Redemption by Christ; all which were of meer Grace, and without any worthiness (or indeed fitness) in his people, *Psal.* 105. 42, 43. *Zech.* 4. 7. *Isa.* 59. 16. and 63. 5, 6.

Lastly, Because that the intercession and expectation of Christ, is for the deliverance of his people, and the subduing of all his and his peoples enemies, *Zech.* 1. 12. *Psal.* 2. 8. & 110. 7. *Heb.* 10. 13. so that if God's people be not prepared as they should, yet either God can and will do quickly, as it is said, that in *Hezekiah's* dayes, the House of the Lord was Sanctified in eight dayes, and that God had prepared the people, for the thing was done suddenly, *2 Chron.* 29. 17. 36.

**F I N I S.**